

# via pacis

*The voice of the Des Moines Catholic Worker community*

APRIL 2013

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## WEST BANK REFLECTIONS



*By Julie Brown*

At the time of my writing this I've been home just two days. Many people have asked what Palestine was like. WOW, where do I start? I have not really had time to process much of my experience so I thought I would share a blog entry that I wrote while in the West Bank and a few of the pictures that I took. I hope that they will suffice for now. I would like to say thank you to our generous donors to the Rachel Corrie Project with a special thank you to Randy Horch and my loving community. Without all of you, this opportunity would not have been possible. I'd like to add a special thanks to Megan Felt and David Goodner. The Rachel Corrie Project was their brain child just over a year ago and without that it would not be touching lives the way it is today.

### Kafr Qaddum 2/8/2013

We went to our first demonstration in the West Bank today. When we arrived in Kafr Qaddum the male villagers were already gathering in the center of the small town. As soon as we got out of the service (shared taxi) the villagers welcomed us warmly. One gentleman went into his shop and brought chairs onto the road for us to sit in as another served the group coffee. Suddenly a young boy around four years of age walked up to us one-by-one and opened a bag with his little hands to offer us each a sweet. I couldn't wrap my mind around how joyful and welcoming everyone was in the face of what was sure to come.

Just before noon, while the adult men went to pray, a member of the Palestinian Medical Relief Society (our equivalent of an EMT) suggested that we walk up the hill to see where the march would be going. As we got to the top we noticed a group of small boys engaged in a standoff with a line of Israeli soldiers and a military armored truck. I could not believe what was playing out before me. A small group of school boys were facing off with grown men from one of the largest armies in the world! The soldiers on the ground as well as a large group of soldiers in the tree line on the hill to our right above us were dressed head to toe in full tactical gear carrying automatic weapons.

They were there to block the route of the march. At one point a couple of the young boys picked up some small stones in the road and threw them. These stones rarely hit anything but seemed to be a way for the youth growing up in a life of occupation and war to say "I'm here."

Right next to the village of Kafr Qaddum an illegal Israeli settlement has been built on Palestinian land. This is common practice. The Israeli government conducts illegal land-grabs in occupied Palestine forcing the people living there to move, often demolishing their homes and destroying their fields and orchards. After displacing the population an illegal settlement is built. This has been devastating to the region and is also against international law as stated in the United Nation's Resolution #446 and the Fourth Geneva Convention.

Not only has the land near Kafr Qaddum been stolen from its people, but the main road has also been claimed as a "settlers only" road. Meaning, the villagers can no longer drive down the highway connecting them to the main nearby town of Nablus. The demonstration today was to be against the closing of this road, however the protest seemed to already have started.

Just then, the soldiers came rushing at us in a line throwing sound bombs.

**see REFLECTIONS on pg 3**

## STOP THE APARTHEID!

*By Jessica Reznicek*

Julie Brown and Jessica Reznicek have just recently returned from the Des Moines Catholic Worker's first Rachel Corrie Project peace team delegation in the West Bank. Julie and Jessica were invited to the West Bank by Palestinians to provide third-party non-violent intervention services via the Michigan Peace Team. These services included a wide range of protective accompaniment for the many Palestinians who are currently suffering from violent oppression from both the Israeli government and Jewish settlers. We witnessed and documented violations of human rights at checkpoints, demonstrations, and Palestinian homes. We attempted to provide for the Palestinian people a calming presence in our efforts to help diffuse violent situations by modeling acts of kindness, respect and compassion through nonviolent means. Our peace team sought to prevent and reduce violence on a very local and human level.

Many of our witnesses were reported via blog posts during our time in the occupied

West Bank territory. Below are excerpts from the blogs:

"On Friday, February 15th, 2013, an estimated 1,000 Palestinians attended a peaceful demonstration held at the entrance of Ofra prison. Palestinians, along with a handful of international peace activists, including MPT, protested to show solidarity with four Palestinian prisoners on hunger strike detained in the illegal Israeli settlement prison camp of Ofra, located near the West Bank village of Ramallah.

Israeli forces began firing sound bombs at the ground, some exploding no more than one foot from young Palestinian boys standing on the front lines of the demonstration. Israeli soldiers then began launching tear gas bombs, perhaps six bombs at a time. The entire crowd was enveloped in gas. MPT joined the wave of hundreds of demonstrators scrambling to safety. Loss of sight and oxygen due to tear gas left all wheezing and feeling our way



out of the billowing clouds.

Israeli soldiers then began entering the village, firing tear gas in the streets and onto rooftops. At this time, soldiers also began firing rubber bullets and then live ammunition at the crowd. MPT witnessed numerous young boys pulled from clouds of gas on stretchers to nearby ambulances, as well as several others who were hold-

ing ice packs over rubber bullet wounds. 156 Palestinians were reported by medics to have been treated for gas inhalation. Israeli forces fired tear gas at various press and media outposts, as well, and assaulted journalists Samer Hamad, Ahmad Mizher and Ma'an cameraman Luai Sababa. Re-

**see APARTHEID on pg 3**



via pacis

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Unless noted (or we goofed), all photos and art are produced by the Des Moines Catholic Worker community.

THE DES MOINES CATHOLIC WORKER COMMUNITY

*The Des Moines Catholic Worker Community, founded in 1976, is a response to the Gospel call to compassionate action as summarized by the Catholic Worker tradition.*

*We are committed to a simple, nonviolent lifestyle as we live and work among the poor. We directly serve others by opening the Dingman House as a drop-in center for those in need of food, clothing, toiletries, use of a phone, toilet, shower, or just a cup of coffee and conversation. We also engage in activities that advocate social justice.*

BECOMING A DES MOINES CATHOLIC WORKER

We are open to new community members. For information about joining our mission, contact any community member or visit our website: [www.dmcatholicworker.org](http://www.dmcatholicworker.org).

MAILING ADDRESS

PO Box 4551  
Des Moines IA 50305

BISHOP DINGMAN HOUSE

(Drop-in Center and Business Phone)  
1310 7th St.  
Des Moines, IA 50314  
515-243-0765  
Live-in community members:  
Ed Bloomer, Austin Youmans, Gil Landolt,  
David Goodner, Ashley Finch Walker

PHIL BERRIGAN HOUSE

(Autonomous and sister with the DMCW)  
713 Indiana Ave.  
Des Moines, IA 50314  
515-282-4781  
[frank.cordaro@gmail.com](mailto:frank.cordaro@gmail.com)  
Live-in community members:  
Frank Cordaro, Tommy Schmitz  
Live-in resident: Bob Cook

VIOLA LIUZZO HOUSE

1301 8th St.  
Des Moines, IA 50314  
515-401-4197 or better yet Renee's cell 515-664-1326  
Live-in community members: Renee Espeland, Norman Searah,  
Dan Hughes, Frankie Hughes

RACHEL CORRIE HOUSE

1317 8th St.  
Des Moines, IA 50314  
515-777-2180  
Live-in community members: Logan  
Porter, Jessica Reznicek, "Downtown"  
Julie Brown, Aaron Jorgensen-Briggs,  
Colyn Burbank

WEEKLY LECTIONARY BIBLE STUDY

Mondays, 7:00 pm. Berrigan House.  
Call to confirm.

MONTHLY VETERANS  
FOR PEACE MEETING

Berrigan House. For more information,  
contact Gil Landolt at [peacevet@hotmail.com](mailto:peacevet@hotmail.com)

WEEKLY AA MEETING

Mondays, 4:00 pm, Berrigan house

THE CHIAPAS PROJECT

Chiapas, Mexico  
Richard Flamer  
[flamerrichard@hotmail.com](mailto:flamerrichard@hotmail.com)

*As for ourselves, we must be meek, bear injustice, malice, and rash judgment. We must turn the other cheek, give up our cloak, go a second mile.*  
-Dorothy Day



FILM SHOWING

**What:** Wray Harris's  
"Authority & Expectations"

**Date:** Friday, April 19

**Time:** 7:30 p.m.

**Place:** Dingman CW House,  
1310 7th St  
A DM Vets for Peace event.

**For more info contact:**  
DMCW Gil Landolt,  
Pres. VFP #163,  
515-333-2180,  
[peacevet@hotmail.com](mailto:peacevet@hotmail.com)

NEW HOPE AGRONOMIC  
UNIVERSITY SESSION

May 31 - June 3rd, 2013

Building Thriving  
Communities

Dubuque, Iowa  
Call for details: 563-556-987

MIDWEST CATHOLIC WORKER  
FAITH AND RESISTANCE RETREAT  
IN BEAUTIFUL WINONA MINNESOTA  
APRIL 26-29<sup>TH</sup> 2013

Join us to discuss the issues related to frac sand mining in our area, including its impacts on agriculture, the environment and the community as a whole. The weekend promises to be informational, engaging, family friendly, in the Catholic Worker tradition and a renewal of our faith in the planet and one another



APRIL 26<sup>TH</sup>-29<sup>TH</sup> 2013, WINONA MN  
PLEASE CONTACT US FOR MORE INFORMATION, QUESTIONS AND TO RSVP  
AT [DRIFTLESSAGAINSTSAND@GMAIL.COM](mailto:DRIFTLESSAGAINSTSAND@GMAIL.COM)  
OR CALL 507-452-5672. GYM FLOOR  
SLEEPING, HOME STAY UPON REQUEST

*Some frac sand facts:*  
-Each fracking well uses 4 million pounds of sand, 2-9 million gallons of water, and 40,000 gallons of chemicals some of which are radioactive and a quarter of which are carcinogenic  
-Winona County is currently considering a proposal for a 300-acre frac sand processing facility, the largest in North America  
*For more information on frac sand visit [sandpointtimes.com](http://sandpointtimes.com)*

OUR COMMUNITY RECENTLY CELEBRATED 20 YEARS OF HOSPITALITY IN THIS INCREDIBLE RIVER TOWN AND WE ARE EAGER TO SHOW YOU WHY WE LOVE LIVING HERE!

GOOD NEWS!

Jim Hightower has accepted our invite to be our main speaker  
for the 2013 Occupy the World Food Prize campaign!

He will be in Des Moines two nights, venues to be determined: Tues. Oct. 15 and Wed. Oct. 16. He will also be speaking at Simpson College in Indianola Tues. night Oct. 15. This is exciting news for our Occupy the World Food Prize campaign... more to follow.

Make sure to clear the date and plan on joining us in Des Moines in October and help "take a bite out of Corporate Ag" and its bought, owned and scripted World Food Prize.

Jim Hightower

[http://en.wikipedia.org/wiki/Jim\\_Hightower](http://en.wikipedia.org/wiki/Jim_Hightower)

Occupy the World Food Prize

<http://occupytheworldfoodprize.com>

THOUGHTS FROM A  
NEW CATHOLIC WORKER

By Ashley Finch Walker

I walked away from everything I knew this past January. My trip wasn't planned. It just was. On January 9, 2013, I strapped on my backpack and hitched a ride to the bus stop. Two days later, I made it to Des Moines. Upon my arrival, a sense of peace has sustained my spirit. Still hungry, I have found hope.

For introductory purposes, my name is Ashley Finch Walker, and I am from Mississippi. I found my way to the Des Moines Catholic Worker by chance. Instantly, I fell in love. Love for the Works of Mercy. Love for the numerous acts of kindness shown to each other without motive, yet simply because. Initially, my feelings for the DMCW surrounded the act of feeding one another. However, it is much more.

This experience thus far has proven itself to be not only of great thought but of action. One where love and kindness are seen to heal the hearts of the wounded. How simple it is here,



and actively engaging.

Here I find life a positive arena for human action, healing and foresight into the world where devastation reigns. The breath of peace is encouraging

and alive. For once in a long time, I feel at home. In the words of Emily Dickinson, "I find ecstasy in living—the mere sense of living is joy enough." Thank you.



REFLECTIONS, CONTINUED FROM PG 1

The occupation force was engaging in war tactics with children! Unarmed children! We fled with the children down the hill into the village. Once inside the village center, the sound bombs stopped. Suddenly the boys rushed back up the hill towards the soldiers, pushing the invading army back out of their town. Children as young as seven, eight, and nine. Yelling, running, pushing the soldiers back. The soldiers retreated. We followed the boys and ended right back where we started at the top of the hill engaged in a standoff.

A loud roar of chanting came from behind and it was then I noticed that the march had started. Fathers, brothers, uncles, grandfathers, all the adult males came in a large group marching up the hill. Proud, chanting, waving the Palestinian flag. Some of the men built barricades with large stones to block the soldiers from reentering the small village while others with flags climbed on top of dirt hills waving the Palestinian flag.

The occupation force blocked the road and some of the boys again threw stones. At one point a stone hit the armored Jeep. The adults cheered to congratulate the boy for his good shot. Then it was time to run again. The soldiers charged, sound bomb, sound bomb, then tear gas!

I could smell it. I looked up as one of the canisters was fired horizontally from the hills next to us. It was like a rocket shooting over our heads. Everybody was running and yelling “ras,” Arabic for “gas.” Something like bleach, pepper, and noxious chemicals started to enter my lungs. At first it reminded me of Raid bug spray, then it turned to something I have no words for. RUN was all I could think of. Run! As I was running, people started to fall on the ground. Others would pick them up. The wind was blowing so we could not escape the cloud. It was filling my lungs and eyes. Inescapable, lingering, everywhere. I fled into the center of the village to regain myself. The villagers charged right back up the hill.

After I could see and breathe again I slowly walked halfway up the hill and sat down. I looked up and there was this little boy maybe around five years old standing in the middle of the street that had been filled with tear gas just moments before. He wasn’t doing anything in particular, just standing there. He had huge brown watery eyes and reminded me of my son. All the children reminded me of my son. The adults, my father and brother. If I had been born here, my son may be throwing stones, my father on the hill waving the flag and my nephew perhaps would be the little boy with the bag of sweets. I wanted to curl up and bawl my eyes out.

How do I explain this? How do I make people care? These are not terrorists!! This is an occupied nation and small children with rocks! Most Palestinian children at some point will see long prison sentences for accusations of throwing stones. Thankfully, none of them were arrested today.

APARTHEID, CONTINUED FROM PG 1

ports from Ofra prison prove conditions horrible. Many reported that they had no charges held against them, and yet were still imprisoned; they were forced to stand and be counted several times throughout the night, making sleep nearly impossible; prisoners are held for long periods with their hands tied behind their backs with limited access to bathrooms and food.”

–Post 2.17.2013: *Ofra: Prisoner Hunger Strike Solidarity Demonstration*

“On Wednesday, February 19th, 2013, Michigan Peace Team joined Rabbis for Human Rights on a visit to speak with Mayor Abdel Adim of Qasra. Qasra is a Palestinian village which suffers greatly from Israeli military and settler violence and oppression.

MPT and RHR accompanied the mayor to the southeastern side of the village where Israeli soldiers guarded a bulldozer as it demolished Qasra’s power lines.

Israeli border guards began pushing at MPT, RHR, and a crowd of local villagers that had gathered. When questioned, the soldiers were unwilling to give any explanations or provide any written orders for the demolition at hand.

As the crowd grew larger, and as aggravation and sorrow escalated, soldiers began firing tear gas in an attempt to disperse the crowd. Several Palestinians were injured and taken away in ambulance vehicles. It is reported that one man who was injured was denied by occupation forces access to be removed from the scene to receive medical attention. The vehicle attempting to remove the

injured man had tear gas canisters fired at it.

Despite Palestinian objection, and the Israel military failure to provide demolition orders, Israeli forces destroyed part of the electricity network and demolished 36 electricity towers in total on Wednesday.

In the days following this demolition, Qasra residents suffered joint attacks launched by Israeli forces and settlers. In these attacks, eight Palestinian civilians were injured, including three children...settlers invaded the village in the middle of the night, burning six cars belonging to Qasra residents.”

–Post 2.26.2013: *Qasra Under Joint Attack*

“The Palestinian woman who shared this story with me pulled out her Palestinian ID as she spoke. She looked to me to be about my age, in her early 30’s, and tears streamed down my face as I listened. I tried to imagine the feeling of living my whole life in the face of guard towers, checkpoints, giant walls, machine guns, and tanks... and watching all of this surrounding me as the Apartheid Wall continues closing in.”

–Post 2.07.2013: *My First Tears*

American taxpayer dollars are funding these atrocities in Palestine. Our dollars are lining the pockets of the Israeli Defense Forces. It is imperative that we stand together as an international community in condemning the horrific scenes that Palestinians suffer from every moment of every day. It is time we come together and say stop the apartheid!



Jessica Reznicek, Julie Brown, and John-David Stevick after their release from arrest and several hours of detention by the Israeli Defense Forces.



# NORMAN’S WHEREABOUTS

By Norman Searah

Hello there! I don’t live in Bristol Bay, Alaska, but I do live in Des Moines, Iowa.

Both areas have something in common. Iowa grows crops and grains and we are having drought problems. Bristol Bay has this large fishery, the largest on this planet. It must feed the world.

Here is what I learned: the fishing must have been around for a long time, maybe before I was born and longer. It’s legendary with its wilderness, its forests, its wild

life, and its wild salmon and other wildlife.

Like this pebble mine, which will be the largest pit mine with billions of tons of waste that will be dumped into the environment. There are three corporate giants behind this pit mine project: Anglo American, Rio Tinto, and Northern Dynasty Minerals.

Anglo American’s history is littered with one toxic disaster after another: water contamination in Zimbabwe, mercury pollution in Nevada, high lead levels in children living near mines, and the list goes on.

As for Rio Tinto, it has left a trail of pollution and destruction that spans the globe from Bolivia to Indonesia. From Papua, New Guinea to the United States. I guess that the New York Times reported that the Grasburg Mine was a Rio Tinto joint venture in Indonesia that left nearly ninety square miles of wetland in waste. Almost all of the fish have now disappeared.

Is it worth making a big mess for gold and copper when us in the Midwest face drought and our food prices are going up? And this pit mine might be greater, it may destroy the best fishery on the planet!

Let me tell you about it. The residents, including its Native people voted no to the pebble mine. They voted no to losing the greatest wild salmon fishery on the planet. It already provides 14,000 permanent and part time jobs and generates 480 million dollars.

Our fish prices will go up and the way we’re dealing with our planet we might see more food prices going up.

So I am carving “I Vote No.” It’s my vote, even though I don’t live in Bristol Bay. I feel they don’t have much of a voice. Another thing, you should visit a near tribe of Native Americans. It’d surprise you that they are people. Besides some of them work in a casino or some living on the street; they’re our brothers and sisters, not someone to walk over.

Maybe since these three companies are foreign, maybe

they could mine in England where they have the stockholder meetings. And you Senators and Congress people of D.C. should think of who put you there and what you stand for.

Don’t let us down!

Don’t let us down like some time ago after president Obama rejected a permit for the destructive Keystone XL Sands pipeline then our brothers and maybe Republican leaders on Capitol Hill made it clear that they would do everything in their power to raise the nightmarish project from the grave.

The pipeline would carry close to a million barrels per day. Think if it broke or cracked or something? It would mean danger to our watershed, poison our water, damage our land, and kill our wildlife.

The Clearwater River, where it starts, kills the fish and other life and could turn the area into an industrial wasteland.

You got millions and billions of dollars in your pockets already. Why endanger us and threaten us when we the people haven’t had a chance to vote on it? The rich and the powerful maybe already said their “OK.” So for what it’s worth, I vote “NO.”

All I can do is what I used to do when I hit the road. Instead of praying to God, I talk to God and the Devil as if they’re grandparents and hope for the best.

I have a lot of respect for the Native American Indians and I pray for them as much as I do for Greenpeace, the Sierra Club, and other environmental groups.If you want more information and want to help these causes than you can write to the Natural Resources Defense Council or write to me for the address.

Thank you for your time,  
Norman Searah





Palestinians gather in mass prayer before demonstrating outside of Ofra Prison in Ramalla.



TOP LEFT: Palestinian Man pleads with Israeli soldier guarding bulldozer as it demolishes power to his home. TOP RIGHT: Israeli soldiers pulling tool out of Palestinian farmer's hand as he plants olive trees on his own land. LOWER LEFT: Palestinians bare their chests to armed Israeli Soldiers in Hebron. LOWER RIGHT: Israeli Occupation Forces demolish power lines to homes in Qasra.





Julie and Jessica participate in nonviolent demonstration in Hebron.



Israeli Occupation Forces fire tear gas and ammunition into crowd of protesters.





TOP LEFT: Two young Palestinian males from Youth Against Settlements prepare to lead annual march in Hebron. TOP RIGHT: Bedouin woman inside her nomadic home. LOWER LEFT: Carrying the wounded at Ofra Prison protest. LOWER RIGHT: Palestinian school children posing for photo. BOTTOM: Jessica Reznicek protesting Shuhada Street's closure in Hebron.



# REVIEWING ROSALIE RIEGLE'S TWO BOOKS — LIKE READING STORIES FROM EXTENDED FAMILY

By Mike Miles—Anathoth CW Farm, Luck, WI

I have a few disclaimers to make if I'm going to be honest about reviewing these two remarkable volumes. I know way too many of the folks interviewed here because they are my people. The recollections that Rosalie gathered and transcribed into readable form are simply the conversations we all had around so many kitchen tables or out on picket lines waiting for the cops to show up. Three members of our family are featured in *Doing Time for Peace* when the tape was rolling during a Faith and Resistance gathering in Minneapolis while plans were being made to cross the line yet again at Alliant Tech Systems, a local weapons contractor that was eventually chased out of town through years of persistent, collective action.

I am not a dispassionate third party when it comes to examining this curious way of life. We have been walking this road less traveled for 36 years so we are kind of invested in trying to make sense of it all. I see the challenge here being to unpack an honest reflection rather than defending or critiquing my friends and fellow travelers. The format of oral history makes the reading most entertaining in that the stories are spontaneous, unrehearsed, and, for better or worse, hung out there for all to see with no chance for do-overs. The pompous, impassioned, ridiculous, sincere, embarrassing, thought provoking, judgmental, and humorous invocations to repent and sin no more are splayed across the pages and we, the interviewees, have no one but ourselves to blame or commend when the jury comes back with the verdict: these people are either bat shit crazy out of their minds or they have stumbled upon truths that could change the course of history and lead the way into the promised land.

*Crossing the Line: Nonviolent Resisters Speak out for Peace*, Cascade Books, 2013 and *Doing Time for Peace: Resistance, Family, and Community*, Vanderbilt University Press, 2012 are the latest offerings by Rosalie Rieggle an oral historian who taught English at Saginaw Valley State University from 1969 to 2003. The inspiration for these two volumes clearly stem from her up close and personal involvement with the Catholic Worker Movement. Not only did she help start two houses of hospitality in Saginaw, Michigan, she lived in the communities for 10 years and has participated in many peace demonstrations with the very people she chronicles in these pages.

Her desire to collect and share these stories, which involved 173 interviews from 2004 to 2008 is not meant to be merely an academic exercise. She admits to being on a "mission" to present her findings to a broader public to test what she perceives to be the truth contained in the lives and actions of her friends and cohorts. It is not just about facing time in prison for overt and calculated law breaking but taking a deeper look at lifestyles that include voluntary poverty, hospitality and other "works of mercy," and the ins and outs of family life and just making a living on the margins of a culture that equates success with the accumulation of stuff.

Our (myself and my spouse Barb Kass) own exodus from the trappings of mainstream America was a direct result of a theological challenge issued to us by a seminary professor in a class called "The Biblical View of Oppression." The premise of the class was "you can't know God unless you are doing justice" which was a jumping off point into studying the liberation theologians, wrestling with the Hebrew prophets, and spending hours of street time in some of the most economically depressed neighborhoods in Chicago. It was a revelation as to how little we knew about the faith we had long professed.

The class and a field trip to Washington, DC where we visited CCNV (Community for Creative Nonviolence), the Sojourners community, and Jonah House was all it took to push us over the edge. We no longer had to explain away the hard sayings of Jesus about loving enemies, giving away all our possessions, or taking up the cross and following (more on this one later). The imperial Jesus who comes into one's life as a divine business partner to increase profits while requiring only a 10% return on investment was exposed as the demonic sham it is (yes this is why people love Michelle Bachman and the Koch brothers). The only thing left to do was to act on these new truths we had been studying. In the end there was no turning back.

So we moved into Jonah house in the middle of the Plowshares 8 action, jumped into the organizing that had already occurred facilitating a year-long daily presence

at the Pentagon, and proceeded to meet and work with many of the good people that ended up being interviewed by Rosalie for these two books. That is my bias and here is what I learned from it all.

There is nothing new under the sun. People have been acting on these principles from time immemorial. Some we know about (Jeremiah, Jonah, Hosea, Jesus, Saul of Tarsus, Francis of Assisi, Franz Jaggerstatter, Sophie Scholl, Rosa Parks, Martin Luther King Jr., Cesar Chavez, Juanita Nelson, Liz McAlister, and Kathy Kelly) and most we don't. They have come forward in every country, every epoch, every religion, every culture, and every inhabitable planet.

The truth of change happening by giving one's self away on behalf of the innocent is as immutable as the laws of physics. I get nervous when people claim to be doing "God's will" as this assertion cuts across way too many misguided attempts to rationalize or justify actions that have nothing to do with the divine intent for our collective good or the good of all creation. I am much more comfortable with mystery, grace, and resurrection e.g. Daniel Ellsberg attributing his decision to release the Pentagon Papers to the actions of Randy Kehler's draft resistance and the sacrifices he made in prison.

Resistance to empire and oppression cuts across so many categories of concern (war, nuclearism, all the other isms, human rights, environmental degradation, food production, education (indoctrination), ad infinitum), that I am not prepared to rank which threat is foremost. What seems important to me is that we learn from the examples Rosalie puts before us, to be faithful, effective, compassionate, loving, creative, and unceasing in our actions on behalf of our sisters and brothers, our enemies, and all creation.

Taking up one's cross is not a metaphor for stumbling through life with burdens that seem unfair (like being a writer who can't type or a musician who is deaf). It is a conscious decision to do what is right in scorn of the consequences.

Hope is not wishful thinking for happy endings. It is taking decisive action for the common good whether the outcome is predictably successful or not. "Hoping against hope" is how our brother Paul put it many centuries ago.

We owe a debt of gratitude to Rosalie for assembling these stories to fuel our imaginations for what may be possible in spite of our doubts and failings. Future generations will marvel at what ragtag activists accomplished in the absence of degrees or credentials.

## JOIN US!

**What:** Author Rosalie Rieggle *Crossing the Line* and *Doing Time for Peace* book tour

**Date:** Wed. April 24, 2013

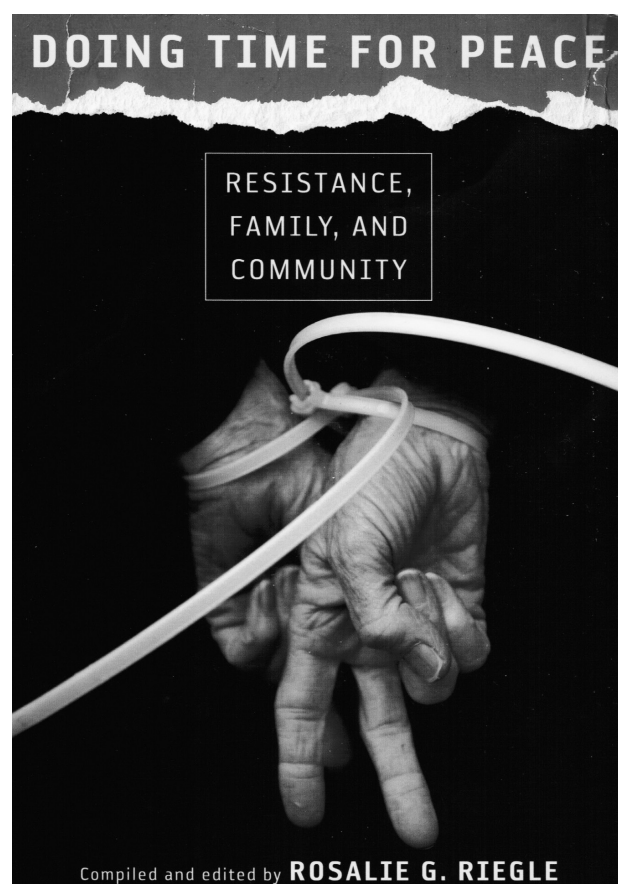
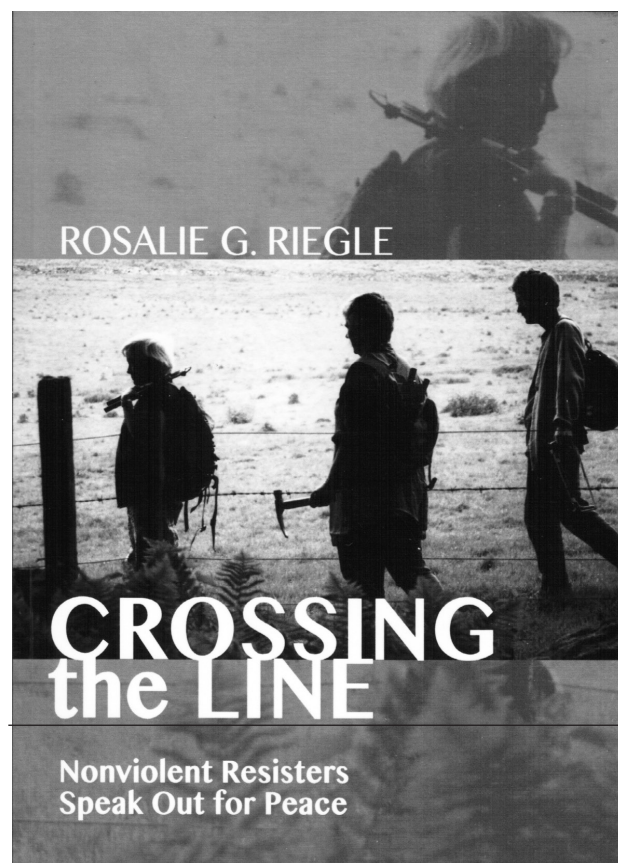
**Time:** 7 p.m.

**Place:** Dingman Catholic Worker House, 1310 7th St., Des Moines, IA

It is with great joy that the Des Moines Catholic Worker will host author Rosalie Rieggle at the Dingman CW House Wed. April 24th as part of her nationwide book tour. Rosalie is the "Studs Terkel" of the Catholic Worker movement. Her two previously published books are *Voices from the Catholic Worker*, a 600-page oral history of Catholic Worker communities up to the 1980s, and *Dorothy Day: Portraits by Those Who Knew Her*, featuring interviews with people who knew Dorothy Day personally. Now come two more books, ten years in the making: *Crossing the Line: Nonviolent Resisters Speak Out for Peace* (Wipf and Stock, 2013) and *Doing Time: Resistance, Family, and Community* (Vanderbilt UP, November, 2012). These two new books are oral histories of nonviolent resisters and their communities and families that support them.

Both books go back to people who resisted in WWII and cover efforts in the 1950s. However, the interviews are with people who did their resistance work during the Vietnam War years up to the 2000s. The headings of chapters help give the scope of the books interviews. Chapter headings in *Crossing the Line* read: "World War II—Lonely Pacifist," "American the Beautiful—Protest in the Fifties," "Vietnam—The Burning Times," "Beating Swords Into Plowshares—United States & Europe," "School of the Americas," "Behind Bars, Challenge and Change," "The Prophet Priests and War Tax Resistance." In *Doing Time For Peace* they read: "Precursors to the Plowshares Movement—World War II / The Fifties / Vietnam," "The Berrigans and Jonah House," "Beating Swords Into Plowshares," "Plowshares Communities and Their Actions," "Catholic Worker Communities and Resistance," "Resisters in Community and Families and After the Millennium." In all, over 150 people are interviewed in both books, the majority of them CWers!

Do come join us for an evening with Rosalie, talking about her books and the people she interviewed, most of whom are members of our Catholic Worker tribe!





# OMAHA CATHOLIC WORKER JERRY EBNER “CROSSES THE LINE” AT STRATCOM DEC 28

Fifteen people braved the cold and snow, showing up for the 34th annual Feast of the Holy Innocents witness and line crossing at STRATCOM.

We were there also to support Jerry Ebner, our fellow CWer in his “crossing the line.” Jerry’s likely to end up doing jail time as a consequence of our witness to the true nature of the biblical story of Jesus’s birth in Matthew’s gospel. Holding a banner that read “Herod Killed the Infants, STRATCOM would kill the World, Celebrate Christmas, Shut Down STRATCOM,” supported by the Des Moines Veterans for Peace banner, this handful of CWers, VFP and friends representing four CW communities: Des Moines Catholic Worker in IA, Mary House CW in WI Dells, WI, Emmaus CW in Yankton, SD and Open Door CW in Atlanta, GA. We began the day with a 9 a.m. mass celebrated by Fr. Jack McCaslin in the basement chapel of St. John’s parish on the campus of Creighton University in Omaha.

We regrouped at the main entrance of Offutt Air Force Base, took a group photo, read the Gospel of Matthew’s Christmas text, then moved to the drive leading onto the base, where we were met by two Offutt security people and warned to disperse. We sang “Joy to the World” while Jerry crossed the white “property” line on the drive, a few yards onto the base. He was met by base security, detained (only local police or Federal Marshalls can make arrests on US AFB’s), then placed in a van and taken to the main gate entrance. He was processed in the van and returned back to his friends and supporters within the hour. Jerry got a “ban and bar” letter. As we go to print, Jerry has yet to hear from the Federal DA’s Office in Omaha...

*The following is the Statement of Faith and Intent for Dec 28, 2012 line crossing at STRATCOM at Offutt AFB by Jerry Ebner—Omaha CW*

Dear Friends,

My mother always taught me that “action” is much better than mere words. St. Francis said “If you are going to preach the gospel, use words if necessary.”

“I’d rather see a sermon than hear one any



day,” goes a popular country song.

So what does all of this mean?

Why am I crossing the line at Offutt AFB, home of STRATCOM, the most dangerous place on earth?

Why would I do such a thing?

...because my silence, controlled by my fear, has now been for seven years.

...because there has been no progress toward a world without nuclear weapons on the part of the Obama administration. New nuclear weapons corporations are building and expanding now with drones.

I can no longer remain silent. We are told in scripture that “Love casts out all fear.”

I am crossing the line and violating a trespass law, because I love God, my country, church, friends, and enemies, too much to be caught in fear.

This is the Christmas season again and we are still at war somewhere in the world. We all read the same news of wars every day.

Christmas Day is the day that we remember the birth of the Nonviolent Christ Child, but with no ending of violence and war.

December 28, The Feast day of the Holy

Innocents is the day we remember the violence of the Kingdom of Herod, the killing of innocent children. Herod thought to control people’s lives with fear and violence.

I am a reluctant follower of Jesus, who in his birth, God began the rule of the Kingdom of God, and no longer Herod or any other ruler. I cross the line this day as a simple symbolic way to say NO to this filthy rotten American Empire that only brings violence and death.

I rather recommit myself to the Empire of God, the nonviolent reign of God given to us in the birth of Jesus.

I cross the line to remember my baptismal promises recited each Holy Week on Holy Saturday in the Catholic Calendar of Celebrations. We are asked in this liturgy: “Do you renounce and reject the power of evil in all of its manifestations?”

Yes I do, this day.

I reject the power of evil manifested in all of the nuclear weaponry and its communications systems at STRATCOM.

I do this as a simple humble man and that prays each day, “Lord make me an instru-

ment of Peace.”

I do expect to take responsibility for my action, and expect a trial and prison time for this simple action of prayer.

Federal prison is a good place for prayer in silence and practicing the corporal and spiritual works of mercy among the poor.

I have been to jail before. I do not fear jail time. I look forward to this time for a time of retreat and reflection.

I ask that my friends pray for me, as I pray for you, that all may be able to break the chains of fear, and then speak openly with profound faithfulness.

God is with us all, in the coming of the Birth of Jesus the Nonviolent One.

My words are weak and too many. I hope my actions to be strong and more faithful.

Blessings to all,  
Jerry Ebner

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402 670-3745

## MUSTARD SEED FARM FUNDRAISER

Dear friends,

We are buying the farm. We are paying more than we hoped, yet our landlords are giving us a considerate and reasonable deal. Land prices in Iowa are high. We have been hoping, praying, and waiting for land prices to go down these past five (or more) years, but they continue to rise and most predict they will continue to do so. This is from a combination of factors — high productivity of Iowa cropland coupled with high grain prices, limited supply and high demand of rural acreages, speculation (because land is one of the safest investments in the country now) and government support of conventional systems. Crop prices are expected to remain high; demand continues to rise from biofuel energy production and increased meat consumption around the world. The price we’ve agreed upon is \$100,000 for approximately 11 acres. We realize we could purchase more land for this amount of money in another location, but this is where our community is, our support and those we serve. We have spent five years here,

improving the buildings, planting trees and berries, caring for our soil. Also, for many of the same reasons that land prices are high, Iowa’s habitat is very endangered, our waterways are polluted and are flooding and polluting downstream. This in turn threatens the most fragile—the creatures and the poor downstream.

Iowa land is in great need of good stewardship.

We are renewing our commitment to the well-being of this place and all the creatures that dwell here. We are renewing our commitment to the well-being of each other, our neighbors and to the poor here.

We need your help. We are hoping to raise \$60,000 in donations and interest-free loans. The remainder (and loan) we plan to pay for from the savings of our farm team and with vegetable sales over the next 10 years.

Ways you can help:

Donations: Even the smallest donations add up and make a big difference.

Come join our work: Come live with us for a

season, a week, a day—join our team!

The Mustard Seed Community Farm is an interfaith project that is part of the Catholic Worker movement. At the heart of the Catholic Worker movement is a firm belief in the intrinsic dignity of every person. There are more than 185 Catholic Worker communities worldwide committed to nonviolence, voluntary poverty, prayer, and hospitality for the homeless, exiled, hungry, and forsaken.

Our farm is located north of Ames, Iowa, and has been growing food for a CSA, shelters, and soup kitchens in the area on one rented acre of land since 2008. We sell approximately 1/3 of the food we grow, and give away the remainder to volunteers and to those in need. Although we are not certified organic, we do grow our food following organic principles.

Our farm is a 100% volunteer cooperative. We are dedicated to service to the land, to each other, and to the hungry. All donations to the farm and income from food sales go



Graphic from v.p. archives vol.2 #7 by Joe DaVia

directly into our service (or into purchasing the land!).

We publish a paper twice a year: *The Catholic Worker Farmer*. We would love to add you to our mailing list. We also host round-table discussions and pot-lucks once a month in the winter and once a week in the summer—everyone is welcome. And of course we love visitors out on the farm.

If you are interested in learning more about us, check out [mustardseedfarm.org](http://mustardseedfarm.org), call 515-460-1467, or email [mustardseed-bee@gmail.com](mailto:mustardseed-bee@gmail.com).



# FROM THE FIELD OF DREAMS TO THE KILLING FIELDS

By Gilbert Landolt

*The following speech was given by Gilbert Landolt on January 22, 2013 to introduce Leah Bolger, National President of Veterans for Peace. Ms. Bolger was in Des Moines to speak about her experiences witnessing the effects of U.S. drone warfare in Pakistan, and to participate in a protest at the Iowa Air National Guard, where plans are under-way to replace the Guard's F16 unit with a drone control center. Veterans for Peace has been at the forefront of a local movement opposing drones in Iowa. For more information, contact Gil at peacevet@hotmail.com.*

Anyhow, the last couple of days, this is all true, I was kind of rustling around in bed trying to get to sleep. This “Field of Dreams” kept coming into my mind. They made a movie about the “Field of Dreams” up in Dyersville, Iowa, and nothing more than they built this ball diamond, and there is a big white house there, and a cornfield and this movie was about—we build it, and they will come.

When my kids were younger, we took them up there and so forth, and there is something kind of mysterious about the place. But to me, it's basic—Iowa's cornfields, soybean fields, small town Iowa, very beautiful, and that's my take on what people from Iowa are really about.

I didn't understand why this “Field of Dreams” was coming into my mind. This morning I get up, and I'm doing my hour meditation, and thinking and stuff, and I get a phone call. And it's one of my best friends who drives a semi, and he is very spiritual, not a real big church goer. But him and I have run for years, hunting mushrooms in timber, and he is my fishing buddy and everything. So I am sitting there thinking about this “Field of Dreams” thing. And he calls me, and I answer the phone. And he says, “Guess where I'm at”? And I said, “Ugh, God I don't know, I don't have any idea.” He said, “I'm in Dyersville, Iowa.” And I said, “Oh, the “Field of Dreams.” He said, “yeah.” So I'm sitting there, and I'm thinking of Dyersville, Iowa, “The Field of Dreams.”

Then it started coming to me that just like Des Moines, Iowa—Iowa people, this is my interpretation, we are hard-working honest people, close to the land, we grow things, bread basket and all that. The next thing I'm thinking is you know they are talking about pulling the F16s out of Des Moines and possibly replacing it with a drone control center. And so then my mind flashes to from going to a field of dreams where we all want to raise our family in, to



the killing fields of Cambodia during the Vietnam War. I remember these pictures of seeing all these skulls, stacked higher than your head, and I'm thinking ok. I mean to

me, the F16s going to a drone control center would be replacing one evil, getting rid of one, and replacing it with another.

And so for me personally, I just wonder if the people of Iowa, is this really what we want? To turn other people's fields of dreams” in Afghanistan, Pakistan, and all the other countries that we are using this drone warfare in—is this what we want as a people? For me personally, that is not what I want. That's not what I want for my children and grandchildren and not for these people and women. Like the three women, a while back that were in Afghanistan that had firewood, to build a fire, to keep the house warm to cook some food. And we vaporized them with a Hellfire missile, you know. That's not what I'm up for. I don't believe in that sort of thing. So I'm feeling like that's where I'm at. I want “The Field of Dreams” in Iowa to stay that way, not to become the killing fields. It just isn't right.

## EARLY ANNOUNCEMENT!!!!

Celebrate the life and witness of Father Carl Kabat—join Carl and his provincial, Father Bill Anton, in “crossing the line” Sat. July 13 at the new nuke weapons parts plant in Kansas City, Mo.

### Fri July 12 - Celebration

### Sat July 13 - Witness and “line crossing” at nuke weapons parts plant in KC, MO.

Come to Kansas City to join/support Father Carl Kabat, OMI, and his U.S. provincial, Father Bill Anton, OMI, in crossing the line Sat. July 13 at the new “National Security Campus.”

What is a “National Security Campus?” Do they have a football team? Some 85 percent of the parts are made or procured there for U.S. nuclear weapons, with the parts amounting to about 85 percent of any U.S. nuke. These parts—radars, guidance systems, and arming, fusing, and firing systems—transform nuclear explosives into WMDs.

“This action will be ‘85%, No. 3,” says Father Carl, referring to his “Interdependence Day”

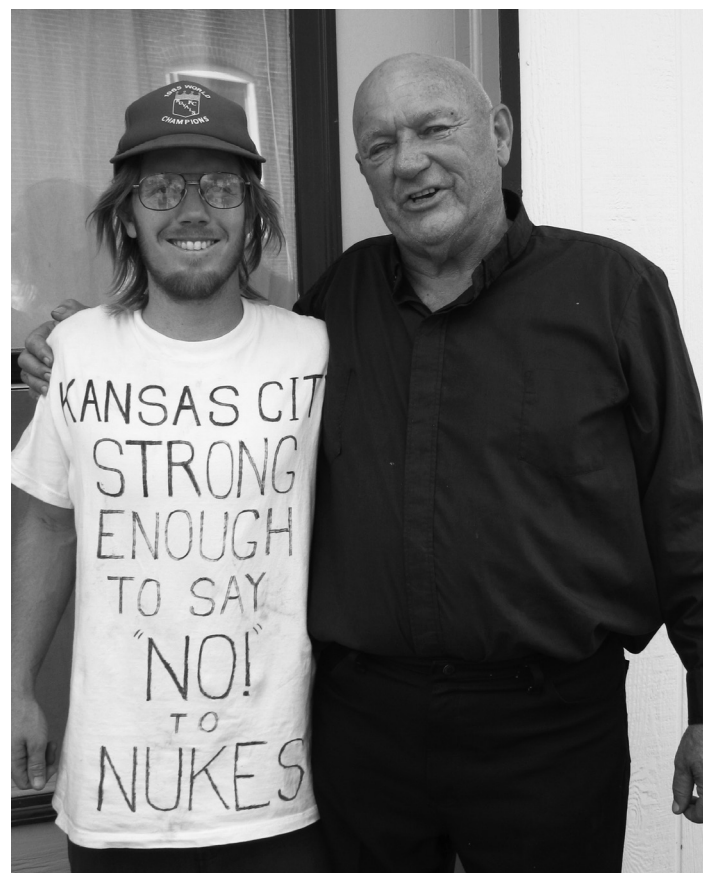
visits to the new weapons site in 2011 and 2012—his protests of the 85%, No. 1 and No. 2. This year, instead of entering the facility grounds under a fence, under cover of night, Father Carl, with Father Anton, will cross the line at the public entrance. Co-crossers and supporters invited! Details on this July 12-14 experience will come later.

#### FOR UPDATES AND INFO:

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National contact:  
Frank Cordaro,  
515-282-4781,  
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You can reach Carl at 618-910-2979 or email him at carlkabatomi@gmail.com\*  
\*but I doubt he uses it...may somebody else is checking for him...



Father Carl stands tall with Josh Armfield of the Cherith Brook Catholic Worker House in KC.



# IF FORCED TO CHOOSE, FOLLOWING JESUS TRUMPS DOGMA AND CREED . . . THIS I KNOW “BECAUSE MY BIBLE TELLS ME SO.”

By Frank Cordaro

A priest friend of mine sent me a copy of Cardinal George's Jan. 9, 2013 article "Same Sex Marriage: What's at Stake?" with the note "worth reading."

And he was right . . . at least in part . . . I read to the second paragraph and stopped. That was all I needed to make it worth my effort.

The second paragraph reads: "Basically, the nature of marriage is not a religious question. Marriage comes to us from nature. Christ sanctifies marriage as a sacrament for the baptized, giving it significance beyond its natural reality; the State protects marriage because it is essential to family and to the common good of society. But neither Church nor State invented marriage, and neither can change its nature."

This is what makes the Cardinal such a great apologist for the Vatican & Official Church. He can state the Church's dogmatic arguments clearly, simply and in very few words. The above excerpt is a great example of his genius in this regard. And because of this, there was no need for me to read on . . . the second paragraph says it all.

The Cardinal clearly states the Vatican's continued belief in a worldview where "objective truth" exists apart from the "subjective" person, where "Laws of Nature" stand apart, yet "below God" and "beyond human beings." The problem with this Objective/Subjective worldview is that no one believes it anymore! It's like pushing a "flat earth" mindset in a "round world" reality.

The Cardinal's words are a painful reminder of what Garry Wills' book, *Papal Sin*, made clear—that the sin of the modern papacy is a lack of intellectual integrity.

That U.S. Bishops are willing to expend considerable amounts of their political clout defending the Church's discredited teachings on human sexuality—with its crass "sperm/egg" biological determinism hiding behind "natural law"—is just downright disheartening.

Because the problems facing Christianity in the U.S. are much bigger than the "same sex marriage," "birth control" and "abortion" issues that the U.S. Catholic Bishops want to keep pushing as "THE" defining social issues facing Christians in the America.

The U.S. is the most "churched" nation in the world. Non-taxed religious institutions are stronger, wealthier, bigger and freer in the U.S. than in any other country. And yet, as a nation we are least like Jesus in our status, entitlements and behavior towards other nations and peoples. Martin Luther King said it best in April of 1967 when he said the U.S. Government was "the greatest purveyor of violence in the world." That has not changed since 1967—if anything, it rings truer today.

And to our great shame, American Christians and our leadership have served as cheerleaders for these U.S.-led wars of empire. During the period of the Abu Ghraib Prison torture revelations, polls in the U.S. revealed that church-attending Americans were more likely to support the U.S. government's use of torture than non-churched Americans! I remember Jim Wallis of *Sojourner* magazine speaking at an international Christian conference on social justice in England during the Iraq war asking the question, "Since when did



God become pro rich, pro war and pro USA?"

Our Church's blind nationalism and our collective consumer greed directly feed the demonic spirits of Global Corporatism. This embrace of today's "Powers and Principalities" (Ephesians 6:12) puts most law-abiding U.S. Christians in the same moral/political/economic space as the privileged citizens of the Roman Empire of the first century. Tragically, Christian congregations in the U.S. have little or no connection to the persecuted, servant-slave-women-based and led nonviolent faith communities of the first century. These are the very communities who produced the New Testament!

The real problem facing U.S. Christianity is that in practice "professing" Christians give more allegiance to a God of Empire than the God of creation and life. They are more likely to be on the side of today's crucifiers of Jesus than among the crucified.

What is particularly painful for many Catholics in my generation, who still love the church—and whose world view is framed by the gospels, our church's social teachings and its sacramental life—is that at a time when the world really needs the U.S. Catholic Church to rediscover the nonviolent core of Jesus, its leaders are nowhere to be seen.

The problem is not what they are saying (though off the mark, such as it is) but what the Bishops are not doing. The good Humility Sisters taught us that there are two types of sins: the sins of commission and the sins of omission. And it is the U.S. Bishops' sins of omission that are the real problem. This was made very clear during the months leading up to the March 2003 war in Iraq.

The most dramatic and telling Catholic moment came just a few days before the war started. Pope John Paul II sent his papal envoy Cardinal Pio Laghi to meet with President Bush in the White House. Cardinal Laghi "reiterated the Vatican's opposition to a U.S.-led invasion of Iraq, saying a war without U.N. approval would

be 'immoral, illegal, unjust'" (Catholic News Service, March 5, 2003). This was not a secret meeting. The words "immoral, illegal, unjust" were the Vatican's, released to the world for all to see.

Yet, as dramatic as the Pope's efforts to tell President Bush the war he was about to initiate would be immoral, illegal and unjust, the silence of the U.S. Bishops in response to the Pope's words rang louder than anything the Pope said.

The U.S. Catholic Bishops made it clear what side they were on in their silence. For when it comes to war, they stand with the rest of U.S. Christians, in support of our troops and the wars they fight. When it comes to recent U.S. wars, the U.S. Catholic Bishops are neither Roman nor Catholic but American! And nothing proves people's real Faith and true allegiance more than what people are willing to die for, or more importantly, kill for.

There was an equally revelatory moment for me at our last September Midwest Catholic Worker gathering. I attended the workshop where the annual Midwest Catholic Worker Faith and Resistance Retreat is discussed and reviewed. Each year at this September workshop a site, focus, host community and dates are set for the next spring's Faith and Resistance Retreat. There were two proposals, one from the Milwaukee and the other from Winona.

The Milwaukee Catholic Worker's proposal focused on Marquette University and their ROTC training program. The Milwaukee peace community has focused on Marquette's ROTC training program for many years. Going to Milwaukee for this retreat had been talked about for several years. The Milwaukee Catholic Workers were ready and willing to host the retreat. The issues surrounding ROTC programs on Catholic campuses would be a traditional, core issue that the Catholic Worker movement is known to take on. Add to this that Marquette's library houses the Dorothy Day and Catholic Worker movement's archives. It seemed like a sure bet.

The Winona CW proposed focus was

silica sand ("frac sand") mining in southeastern Minnesota. But their proposal was weak. The two members of the Winona CW who were making the proposal told us that they had not discussed their proposal with any of the other members of their community. They shared that they were not sure the community was ready to host such an event. Their campaign was only a year or so old. My sense was that the two folks from Winona were making their proposal in hopes that we could consider their "fracking" campaign next year.

There must have been 20 folks at this workshop. When it came time for a show of hands for which proposal people preferred, only three hands went up for the Milwaukee proposal—the three oldest males. The younger people all voted to go to Winona.

This represented a sea change moment for me, one that's been years in the making. The young people in our movement do not see reforming the Catholic Church (or any organized religion) worth the effort. They would much rather put their resistance energies into the struggle to save the planet.

The good news is they don't have the same dislike for Jesus that they have for the Church. And this is where I find myself, between my Church and a younger generation of Catholic Workers.

Where I sort this conflict out is in our scriptures. And what my bible clearly tells me is that before anyone professed a creed of godly adoration for Jesus, they followed him. Our creeds and our Church's dogmas and teachings mean nothing if we are not also willing to follow in the loving nonviolent justice-seeking ways of Jesus.

The best light that I can put on the Church and our U.S. Catholic Bishops is that eventually they will figure it out.

In the meantime, when in doubt and forced to choose between following the loving nonviolent justice seeking ways of Jesus vs. following our Church leaders, follow Jesus and trust the Church will catch up eventually.





# A GUEST'S PERSPECTIVE

*This February, one of our regular guests, Grove, was kind enough to invite me to his home—a cozy shelter in the woods that reminded me of a hobbit hole. This is where the following interview took place.*

**Q: Where are you from originally?**

A: Here in Des Moines. Spent a lot of time, got to know a lot of people here.

**Q: How long have you been coming to the Worker?**

A: A good seven years. Makes you think back of all the candles, and all the meals, and all the socks, you know, that I got hooked up with, that's for sure.

There's seven or eight blankets on here that I got from the Worker. There's all kinds of tent posts in here that come from somebody. I've got a couple tents that come from the Worker house several years ago. Each one of them posts, there's probably 20 holding that up. That tent there—there's at least 20 holding that up, with all them blankets and stuff.

**Q: How'd you learn to build a structure like this?**

A: (laughs) You make the best of what you got. Growing up in that junkyard. . . whatever you had you made do. All in all, I got pretty lucky, of all the people I know in Des Moines, to get to have a meal in one place for so long. Known a lot of people that come and went. Been there for a long time . . . Megan, Greg, Chuck . . . and of course Frank.

**Q: How would you describe the Worker to someone who had never been there before?**

A: It's hard to find places like this. Anybody can go in there and be welcome. I've been going there for seven years and never been kicked out. A lot of people come and a lot of people go. There's never been . . . I mean, I've seen a lot of organizations . . . If I can hang out at that place for seven years, and you guys never once were late over five minutes . . .

That's why I gotta say I'm lucky to have friends. Especially knowing all the people and all the bosses I've had in this town. It's kind of funny to think back on it . . . The Catholic Worker House, yeah it's a good place to go. It's always open. When they say they're gonna be there, they will be there.

**Q: You made friends at the Worker? You met people there?**

A: Oh yeah. Known a lot of em. Seen a lot of em come and seen a lot of em go.

**Q: Any favorite stories from things that happened at the Worker? Anything out of the ordinary?**

A: Well, like I was trying to say, it's kind of a special place because what's out of the ordinary everywhere else I go is ordinary there. Not just anywhere you can walk in, not say nothing, have a bowl of soup, and walk out. That's different from a lot of places I've been. Usually if you can hang out in one place for a year you're lucky. Specially in places like that, without getting in no trouble. Never been a felon, never had a DWI—southern Iowa eighth grade educated farm boy from Decatur County.

**Q: How long have you been camping?**

A: Here? Seven years.

**Q: Where were you living before this place?**

A: In a car for at least another four more years before that. I've had a real home for a very short time. Lost it thirteen years ago.

**Q: What happened?**

A: That's a long story (laughs) . . . I can say one thing. I've camped out here for seven years, been going to the Worker house for seven years and it's the safest place I know of all the places that I have been.

**Q: Do you like camping here?**

A: Yeah because I've got friends I've known . . . I've been in this neighborhood ever since I was a little kid, scrap-ping cars just over here at Alder's. I was there crushing cars for a long time. You know, a lot of different jobs. I can say this is a poor man's home. It's a damn good home for D.O.G. (Grove's dog). He's been here for three years and he's had all kinds of tough times in his life too in that short three years. This is pretty quiet. Don't have to deal with no landlords, no neighbors, about the dog or me. Out of sight out of mind. Works for me.

**Q: Do you ever have strangers come here?**

A: Oh yeah, some in need, some just to pass by, but I've been pretty lucky here. Like I said, it's one of the safest places. Cause if I had this place out in Oregon, in Portland or Dallas, Texas or San Diego I wouldn't have nothing left here. Nothing. I'd be gone 24 hours, it'd all be gone. In less than 24 hours. Being surrounded and getting to know people like at the Worker house for as long as I have, and not have to go through the corrupt system . . . or get baited into their confusion world, you know what I'm saying?

**Q: What do you mean?**

A: All the confusion that goes . . . I mean, think back on

all the money that's gone to waste on everything. Especially the wars—what money we could have used for good here and how far more advanced we could have been. Instead of blowing things up we could have been building. Nobody would have to be in situations like this, cause there'd be no confusion.

I wish I'd known . . . I would have a nice little fire going here. Nice little wood stove there.

**Q: Yeah it is nice. How long have you had that? Where'd you find it?**

A: I got it over here at American Scrap. Some guy was gonna scrap it out. I bought it for five bucks. It costs more money to make that nowadays, that's all cast iron. For as warm as it gets in here, I don't need it right now. I'm comfortable. When I shut this all down I'm nice and warm. In there if I had a TV I'd be a happy little camper.

**Q: You've got power?**

A: I do but the generator has some carburetor issues. I don't know . . . I'm just getting too lazy to keep it warm enough to have a TV. You can't let em freeze up, thaw out, freeze up, thaw out. I went through two or three of em that way. And then for the price of gas . . . I get batteries at the Worker house. That's why I say if Frank ever did the math up on me, do you know how much money—if he got one dollar for every candle I got out of the Worker house he'd be rich.

It's hard to believe, to think back that long, and be here at this spot that long without the city coming in and booting us out.

**Q: So would you say the Catholic Worker has been a postive thing for you?**

A: That's a no brainer.

**Q: What keeps you coming back?**

A: Well, I'd rather save my money and go down there. I get better food than McDonald's by far. It's just so much easier, instead of buying fast food. I get there, I get my supplies, that's where most people know where to come and see me. It's a nice little stop. If I was a truck driver I'd pull in there and eat a meal before I went out to some of these restaurants. A lot of good people put a lot of good food into there. Am I right?



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*The voice of the Des Moines Catholic Worker community*

APRIL 2013

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VOLUME 37, NO. 1

## HOW YOU CAN HELP

Prayers . . . without them, nothing happens.

### VOLUNTEERS:

Individuals and work crews for hospital-ity (serving food, cleanup), cleaning and general inside and outside maintenance . . . without them, we burn out.

### HEALTH AND HYGIENE:

Feminine Hygiene Items, Diapers, Baby Formula, Tylenol, Ibuprofen, Multivitamins, Antibiotic Ointment, Band-Aids, Lip balm

### HOUSEHOLD SUPPLIES:

Bleach, Laundry Detergent, Environmentally-Friendly Dish Soap, Murphy's Oil Soap, Pinesol, Trash Bags, Brooms, Rugs, Can-

### LIBRARY:

Peace and Justice books for the Berri-gan House Library

## SUMMER

### INTERNSHIP

The Des Moines Catholic Worker is hosting a two-week-long internship from June 28-July 14.

Interns will learn the history of the Catholic Worker, participate in our hospitality house, engage in workshops, and share in the daily community life. The internship is open to anyone interested. Please e-mail dm-catholicworker@gmail.com for more information.

### \$CASH MONEY\$:

Cash donations are essential to pay our property taxes, utilities, repair and maintenance of property, upkeep and gas for two vans, purchase of needed supplies, our community gardening and for the continued publication and mailing of the via pacis, a good 20% of our annual expenses.

### FOOD:

Fruit, Vegetables, Meat and Fish, Milk, Cheese, Salted Butter, Olive Oil, Sugar, Coffee, Creamer, Juice (sugar free), Salt, Black Pepper, Fresh Garlic, Salad dressing, Soups and Stews (both canned and fresh). Leftovers from weddings, funerals and other social gatherings . . .

### TOILETRIES:

Disposable Razors, Shaving Cream, Shampoo, Conditioner, Lotion, Deodorant Soap, Toothpaste. (Small sizes preferred for handout . . . ) Toothbrushes and Toilet Paper.

### NEEDED CLOTHING:

Underwear, Socks, T-shirts, Sweatshirts, Hoodies, Coats, Work Pants. (All Sizes—especially big . . . ) Sleeping Bags, Blankets

### HOUSE REPAIRS:

With four old houses, there are plenty of projects large and small. We invite do-it-yourselfers—individuals or groups—with skills in carpentry, plumbing, painting, electrical, etc. to come in, look over our housing needs, and choose a project. Bring your own tools if possible.

### DMCW WEBSITE

For up to date news & info on the community, the Rachel Corrie Project, Berrigan House and Occupy the World Food Prize visit the DMCW web page: [www.dmcatholicworker.org/](http://www.dmcatholicworker.org/).



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